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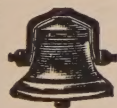
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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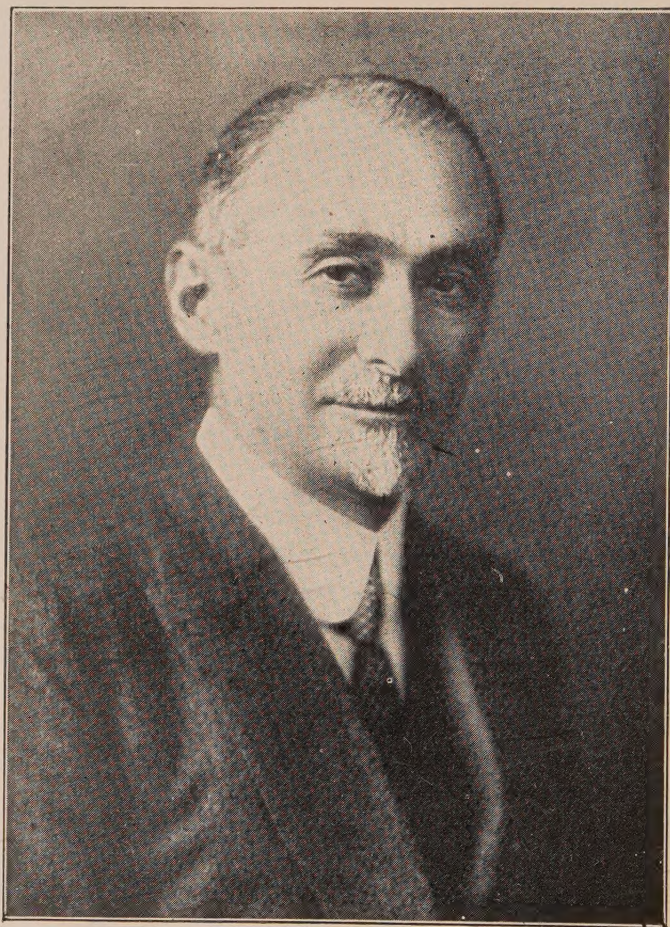
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RUDOLF BOLLING TEUSLER, M. D.

For twenty-eight years a missionary in Japan, Founder and
Director of St. Luke's International Hospital, Tokyo

First College of Nursing in Japan

Training School of St. Luke's Hospital, Tokyo,
raised to rank of government college by ac-
tion of national Department of Education

From the "Japan Advertiser", November 26, 1927

THE FIRST COLLEGE of nursing in Japan now is operating at St. Luke's International Hospital as the result of the decision of the Educational Ministry, announced this week, to raise the status of that school to a *semmon gakko* (college).

Official Government recognition of a school of nursing represents a long stride forward for the entire medical profession in Japan, for heretofore nurses were more or less waifs on the doorstep of the profession, as far as the Government was concerned. Except for one or two instances, in which the St. Luke's institution was by far the most conspicuous, nurses "just grewed", so far as definite training for the profession can be considered.

The decision of the Government to recognize St. Luke's institution as the first college of its kind in the Empire probably will make that school the basis for the education of a modern nursing staff throughout Japan. It is the first time that the Government has recognized the necessity for authorizing a nursing school of any kind.

Plans are completed for building a

dormitory and schoolrooms to accommodate 150 nurses. The subjects range all the way from communicable diseases to morals, from pathology to music. They include English, sociology, pedagogy and psychology, anatomy and physiology, biochemistry and drugs, theory and practice of obstetrics, general clinics, communicable diseases, hygiene of the school, factory and home, and gymnastics.

"For many years St. Luke's has striven to improve nursing standards in connection with its own work and to point the way for the elevation of the whole profession of nursing throughout Japan," said Dr. R. B. Teusler, head of St. Luke's International Hospital, in an interview yesterday. "It is

SCHOOL FOR NURSES RAISED TO COLLEGE RANK BY MOMBUSHO

STATE recognition of the high rank of Saint Luke's International Hospital School for Nurses, Tsukiji, Tokyo, was officially confirmed by the Department of Education by the publication under date of November 24, 1927, of an official decree conferring college (*semmon gakko*) rank on the institution, the course of study being for three years, and one year extra for those taking special higher training.

The School is the first institution for nurses in Japan to be thus recognized, no girls being admitted without a diploma from a girls' high school. Saint Luke's International Hospital is under the management of the American Episcopal Mission, its head being Dr. R. B. Teusler, surgeon to the American Embassy.—*Japan Times and Mail*, November 24, 1927.

an interesting fact that the professional qualifications of the physicians of Japan are on a par with the most advanced scientific and academic work anywhere in the world, but the actual clinical application of medicine, especially in connection with modern hospitalization and nursing, has never been developed as in western countries, and is still far below the best modern standards.

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Without doubt, one of the most serious obstacles has been the relatively low standard of nurses and nursing in this country, especially as compared to its development in the United States. It is true that the present standard obtaining in the nursing profession in the United States is a modern development. Even the days of Florence Nightingale and those who struggled in her footsteps are less than one hundred years ago.

Economic conditions in Japan and the lack of proper hospital superintendents, administrators and trained nurses, have all played their part in retarding the development of clinical medicine in this country. The time is, therefore, fully ripe for definite efforts to be made to create interest throughout Japan, in bettering nursing standards and furnishing proper facilities to this end. The training of the modern nurse requires as much time as the training of a modern physician, and the standards maintained today abroad are, in their own way, as exacting and as scientific.

Nurse's Position Raised

In recent years, included in this schooling are not only the thoroughly trained clinical nurse, but specialists in public health, social service and the prevention of disease, as well as its cure. The position of the modern nurse in hospital organization and preventive medicine today is as important as that of the advanced physician, and without her help and intelligent coöperation, the widespread war against disease throughout the world cannot possibly be successfully waged. The whole question of the cure and prevention of disease is without doubt the greatest problem facing humanity today, and until all nations can coöperate in a worldwide program, disease cannot be conquered.

The greatest service St. Luke's Hospital can give is its contribution to this great problem of bettering nursing stan-

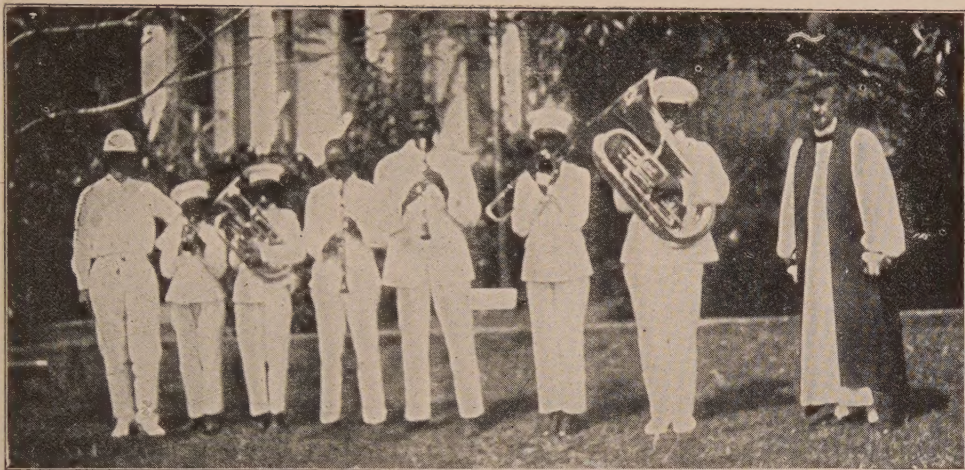
dards in Japan and creating adequate hospital and training facilities for teaching the profession in accordance with advanced modern standards. The nurses will not be "trained" but "taught" the profession of nursing, and the old term "trained nurse" will probably give place to the "professional nurse," as the standards now being developed are more widely accepted. The course of instruction will cover four years, the first three years of which will be devoted to fundamental medical subjects and practical training on the wards of the hospital. The fourth year will be for special training in preparation for public health positions, teachers of hygiene, and leaders in the practical application of preventive medicine in Japan.

St. Luke's Long History

The St. Luke's school has already a long history. It has grown with the development of the hospital, and was first under the direct supervision of Miss Iyo Araki, who for the past twenty-five years has been head nurse of the hospital. In 1918, the school was reorganized and the curriculum enlarged. An initial requirement was then inaugurated whereby only graduates from recognized Government high schools were admitted for training.

The school will be an integral part of St. Luke's Hospital, and instruction in public health nursing will be given in this hospital and in St. Barnabas' Hospital, Osaka. Special emphasis will be placed on public health nursing.

The principal is Mrs. David C. St. John, who recently spent a number of months in the United States on a Rockefeller Foundation fellowship studying advanced courses in the teaching of nurses. Mrs. Lucille Kellam is assistant principal. The school is founded in the name of Bishop John McKim, of North Tokyo, in the American Episcopal Church, with Dr. Teusler, who has watched St. Luke's grow from a dispensary, as Director,



BISHOP MORRIS AND THE LEPER BAND AT PALO SECO, P. C. Z.
Bishop Morris regularly visits these unfortunate people. The last time he came North he took back with him the bass horn played by the man standing next to him

Leper Band at Palo Seco Made Happy

They wanted a bass horn and saw no way of getting it until Bishop Morris and the Synod at Columbus came to the rescue

BISHOP MORRIS, of the Panama Canal Zone, is very much interested in the Leper Colony at Palo Seco and visits these unfortunate people regularly. He heard that they wanted a bass horn for their band and spoke of it at the meeting of the Synod at Columbus, Georgia. The result was that he was able to write to the Church Missions House just before Christmas: "Some of the kind people I met at the meeting of the Synod presented me with seventy-five dollars for the horn.

"I think the men at Columbus had a good deal of fun raising the money. I had not asked for it (not exactly!) but mentioned that I was hoping to carry the horn back to the Isthmus, and opined that it was not a customary part of a Bishop's baggage.

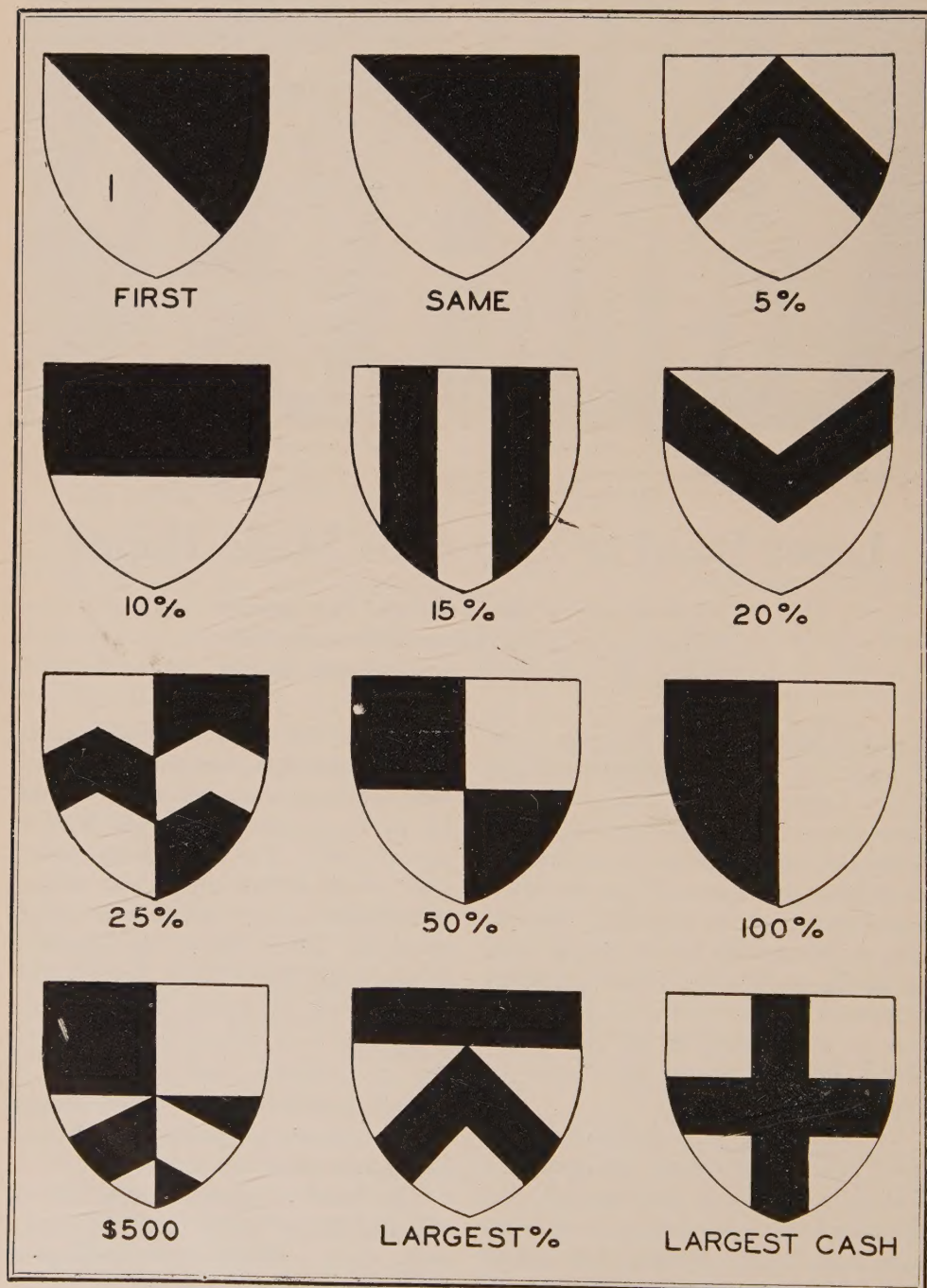
"I had hardly ceased speaking when we heard a big horn playing in the

churchyard. The Rev. Malcolm Lockhart had slipped out and borrowed a horn from the local band, and as we crossed the yard to luncheon in the parish house he collected in his hat, with the assistance of two or three others who refused to be shooed away. Before we sat down he handed me the money, the collection of which had taken about five minutes.

"Messrs. C. H. Ditson & Co. sold me a beautiful horn, costing originally \$220 and only slightly used, for \$75. I brought it down here in my stateroom and now Brown, the player thereof, is as happy as a schoolboy with it.

"The band is rehearsing now for our *al fresco* dinner to be given Christmas week, which is always a great occasion at the Colony. About seventy sit at the table and the rest are visited and served in their rooms. The funds have been provided by some friends in the States."

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LENTEN OFFERING SHIELDS AWARDED BY THE DIOCESE OF ALBANY
 This is a unique method of recognizing the work of the Sunday Schools for the Lenten Offering. The shields tell the record of the school by their design, are twelve by fifteen inches in size, ornamental, and suitable for hanging in the Sunday School room. Further details will be found on page 84



CLASS IN ZION CHURCH SCHOOL, PALMYRA, N. Y.

These girls worked all through the year for their Lenten Offering and doubled their quota. An account of the methods used in this school will be found on page 83

The Inspiration of the Lenten Offering

How shall we enlist the interest of the children of our Church in their great corporate effort for the extension of Christ's Kingdom?

By Frances H. Withers

Secretary for Service Program, Department of Religious Education

NO ONE WHO WAS present at the Golden Jubilee Service in Philadelphia last June will ever forget the thrills that came as diocese after diocese and missionary district after missionary district reported its Lenten Offering, culminating in the great total of \$553,252.53. When one realizes the religious experiences out of which came this offering and thinks of the money as translated into missionaries carrying forward the Gospel of Christ, through churches, hospitals, doctors, nurses, schools and teachers, we can well feel that our thrills were justified.

Last year the stimulus of the Golden Jubilee made an increase in the offering

of \$60,464.60 over the offering of 1926. This year we—children as well as adults—have before us a great challenge, the challenge of having the work of the Church go forward without curtailment. If this challenge is presented to boys and girls in terms of hospitals, schools, teachers, etc., it should prove a stimulus for the Lenten Offering of 1928, resulting in an even greater increase than between 1926 and 1927.

How are we this year to present the Church's work to boys and girls so that they will see it as a great opportunity for joyful sacrifice?

Competition among children is natural. In connection with the Lenten Offering,

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however, it should be a *self* competition. Each child should try, through sacrifice and self-denial, to exceed his offering of last year; each class, because it sees the need, should try to double its amount; each school should endeavor to surpass its offering of last year.

A Lenten Program

To aid the parishes in presenting the Lenten Offering as a great missionary enterprise, the Department of Religious Education has set forth a Lenten Program, and has prepared a handbook, stories, prayers, posters, and services for boys and girls, to assist leaders in carrying it out.

The Call of Christ: a Handbook, contains an introductory paragraph, a Bible-reading, a prayer and a story for each Sunday during Lent. The foreword contains typical outlines of missionary enterprises. One copy of this pamphlet is sent to each parish or mission.

My Prayers During Lent: contains meditations and prayers based on the Beatitudes and is primarily intended for boys and girls to use at home. It may also be used by individual classes.

Some Successful Methods

IN ADDITION TO THE typical enterprises noted in the Handbook, we give here some other instances of methods which have been tried and found successful in arousing interest in the Lenten Offering.

A School in Florida: St. John's Church School, Jacksonville, has won the banner for the largest per capita offering of any Church School in the diocese for the past two years. The size of the offering has not been due to any special wealth in the parish, but to the enthusiasm of the pupils and to their efforts in earning money.

Last year they had an automobile race. Each class entered a car. The race course was laid out on the wall, and pictures

of the cars were used to show the position of each class in the race. Each Sunday the offering boxes were brought to the school and the money counted. The following Sunday each car was advanced according to its increase in per capita offering over the previous Sunday. Of course some of the cars had engine trouble and flat tires, but the rest ran so far and so fast that before the race was over the total was \$300 more than the Bishop had asked for in the quota. The car that won the race was a Packard. The class that drove it gave over \$200 or nearly one-third of the Church School quota. As there are ten girls in the class their average offering was \$20 which is a fine example for any Church School to follow.

How They Earned Money

Here are some of the methods used by the pupils in earning their money: The boys found odd jobs to do, such as mowing the lawn, cleaning the yard, or working in the garden. Some sold papers and ran errands, others worked in stores and offices during their spare time. Some acted as caddies on the Golf Links.

The girls earned money at home by sewing and by doing housework. Some of them took charge of preparing and serving meals. One girl gave an exhibition dance, others painted posters. Any artistic talent may be turned to profit in various ways.

Most of the pupils gave up something for Lent—movies, candy, or cold drinks. By putting the money they saved in this way in their mite boxes their sacrifice became of practical value to the Church.

The opportunities for a class to raise money are larger and more profitable. Some of the classes sold candy, cakes, flowers, homemade jellies, jams, and pickles. The Young People's Service League made a large donation which they earned during Lent by giving a series of luncheons on Saturdays.

INSPIRATION OF THE LENTEN OFFERING

A School Which Works All the Year: Zion Church School, Palmyra, N. Y., works for the Lenten Offering all through the year. Mr. Percy E. Taylor, the superintendent, tells us of their methods:

"As soon as Lent is over we set as our goal for the next year the same amount as the offering just presented, giving each class a quota to try to reach. This year all but three classes reached their goal, and the deficiency was more than made up by the others with the result that last year's offering was easily passed. So we really work most all of the year for our Lenten Offering, culminating in the climax on Easter Sunday.

"I had a cross made which would hold everybody's box. These were folded, with names already on, and dedicated on the First Sunday in Lent, when each Church School member came to the chancel steps and took his own box from its place on the cross. On Easter Sunday the cross was decorated with lilies and each member returned his own box to the place from which it was taken. Needless to

say they were returned nearly 100 per cent and the few vacancies were filled by extra ones with extra offerings. It seems impossible that in our own little parish we can ever add to this record year, but by the grace of God we will try not to go back. In addition to this we carry our own expenses, being self-supporting.

"So that we may faithfully send to General Missions every cent that is actually in the Lenten boxes some of our early earnings are banked but credited to the classes towards their Lenten Offering. In this way no moneys actually put in the

boxes are used for any other purpose but General Missions."

Suggestions from Louisiana: *Around the World:* Have a large map of the world or draw an outline on the black-board. Make paper aeroplane or boat. Start trip from Church Missions House, New York, and travel to a mission each Sunday in Lent; plant cross and little bag (paper) at each station. Amount of money brought in that Sunday will be written on bag. As the cross and bag of money are left some interesting facts about that particular mission should be told. Decide ahead of time where you will visit during Lent, as Cuba, Mexico, Honolulu, Japan, China, Mountaineers,

Trip Around the World: Mount a large map of world on wall. Let paper ships of different colors, affixed to the map with thumb tacks, represent the different classes. The aim should be for each class to visit, in five consecutive Sundays before Easter, five mission fields (chosen by school

or where Louisiana men and women are working). At these points on map, paste pictures describing character of the work. On Sundays, with the whole school looking on, advance ships to new position only when the classes report the proportionate part of the goal raised for that week, that is, one-sixth of the amount the class is trying to raise. When a ship reaches a new field, have some member of that class make a brief talk on that mission.

Broadcasting: Draw a tall picture of the steel towers of a radio broadcasting station on piece of beaver board, 5 ft. by



MITE BOX CROSS AT ZION CHURCH SCHOOL, PALMYRA, N. Y.

At left is the rector, the Rev. A. S. Attridge; at right the superintendent, Mr. Percy E. Taylor

THE SPIRIT OF MISSIONS

8 ft. at least. This tower represents the school and is so named in large letters. At opposite side draw a picture of a receiving station on top of a high building, which is 281 Fourth Avenue, New York, [Church Missions House]. Wave lengths, like forked lightning, zigzag across the board from one tower to the other, each parallel line representing a class. Advance the lines according to the weekly reports of each class. Breaks in wave lengths occur at five points, corresponding to the Sundays in Lent.

Star: Cut large star from paper or old shade (or draw on blackboard). Name each point for some mission field—write each Sunday name of field in point (after telling story about it) also amount collected. Last Sunday announce amount collected altogether and write in center of star. Call attention to significance of Star.

Missionary Verse: Print in large letters a suitable missionary verse (St. Mark 16:15; Acts 1:8) on an old shade or long piece of paper. Tack up before the school. Choose a captain for each class. Then give each class a color. For each \$1.00, or whatever amount you decide upon, brought in by a class they are allowed to color one letter in the verse. Use crayons. Each class has a separate color. It is very exciting to see how many letters each class will color. Estimate how much you feel your school can raise and choose your verse or verses accordingly, so that it will be reasonable to expect all letters to be colored.

Thermometer: Have two large thermometers, one for boys and one for girls, drawn on blackboard or old shade. Each bar will represent \$1.00 (or amount you desire) and as classes bring in money they move up the thermometer. For large school work each class may have thermometer; for small school one thermometer will be sufficient. This is a good and simple method.

Diocesan Lenten Offering Shields

The Diocese of Albany has adopted the following original and unique method of recognizing the work of its Sunday Schools for the Lenten Offering. We commend it to other dioceses:

"In 1927, we used shields for recognition of work done for the Lenten Offering by the Church Schools. The plan is very simple. We wanted something that was so cheap that it could not be regarded as a prize and so generally awarded that it would be a recognition for work done. The plan allowed every school in the diocese to receive at least one shield while some of them received as many as three. The shield is to tell them what they did. They are told by the design and the date on the shield. The shields are cut from compo board by the boys in one of the Church Schools and then are painted with brushing lacquer in red and white, which is the diocesan Lenten Offering color.

"There are designs to signify the first offering, the same as last year, 5, 10, 15, 20, 25, 50 and 100 per cent. increases over the previous year. [See page 80.] These shields are awarded regardless of other conditions.

"Then there is a second class, the archdeaconry class. Two shields are awarded to each archdeaconry, i. e., for the largest cash increase and the largest per centage increase in the archdeaconry.

"A third class is awarded to those schools having offerings of over five hundred dollars. In the diocese of Albany, the largest schools have always had the largest per capita offering and this meant that for years they had been crowding sail and that large increases were no longer possible, so it was necessary to devise some sort of award to recognize what they were doing. Last year three schools raised one-third of our total offering.

"The shields are all of the same size, twelve by fifteen inches. They become

INSPIRATION OF THE LENTEN OFFERING



CLASS IN ZION CHURCH SCHOOL, PALMYRA, N. Y.

This school works all through the year for its Lenten Offering with splendid results. This class headed the list with an offering of \$105.34

the permanent property of the school and are hung up either in the school room or in the church. Year by year new shields will be added until there is a whole border of them signifying victories for Christ.

"What was the effect on the offering? There was a 25 per cent. increase for the diocese in 1927. Eight schools had increases of 200 per cent. or better. Fourteen went up over 100 per cent. but did not reach 200 per cent. increase. Thirteen fell between 50 per cent. and 100 per cent. increase. Thirty showed increases up to 45 per cent. and eighteen presented offerings for the first time or at least the first time in some years. Only twenty showed any decrease and the total decrease in these schools approximated two hundred dollars as compared with a seventeen hundred dollar increase in the other schools. About seventy-five shields were awarded at the three services of presentation.

"The extent of the diocese of Albany is such that we had three regional services of presentation in 1927 with splendid results. St. James' Church, Oneonta,

Trinity Church, Potsdam, and the Cathedral in Albany were packed. It is estimated that because of this plan at least eight hundred attended these services who might otherwise have found it impossible to attend.

"We think the plan is a success and we hope that in 1928 we may do even better. We think our shield designs are good and we will be happy to have any other dioceses use them."

With all these methods as suggestions, together with the materials prepared by the Department of Religious Education, each Church School should carefully prepare its own program so that every child and young person in the Church may be given an opportunity to hear the call of Christ and through answering it be brought to a greater love for Him. Thus he will have a deeper sense of the privilege and responsibility that is his as he joins with other boys and girls in making world friendships and helping to forward the great missionary enterprise of the Church, which shall not cease until all the nations become "the Kingdoms of our Lord and of His Christ."



KINDERGARTEN AT ST. ANNE'S MISSION AMONG MEXICANS AT EL PASO, TEXAS

These sons (and daughters) of the foreigner live by the hundreds of thousands in a wide strip along the border between this country and Mexico. Our work among them is pitifully small when compared with that of other religious bodies



GREEK ORTHODOX CONGREGATION IN PORTLAND, MAINE
Our Cathedral lent its Parish House to this congregation for several years until they were strong enough to buy and remodel this old colonial church in a fine section

Sons of the Foreigner Call to Us

Millions of children uprooted from old ideals become our responsibility and opportunity as they enter upon a new life

By the Rev. Thomas Burgess, D. D.

Secretary Foreign-Born Americans Division, Department of Missions

THERE ARE twenty-five millions of children of foreign-born parentage in the United States, ranging all the way from the unfortunates in the slums to some of the highest types we produce. Then there are the further millions who, though born abroad, were brought here in time to get their training in American schools and colleges.

To these growing boys and girls, whose parents' life roots are in the old world, the National Council has called the attention of the whole Church. Far more than their foreign parents these children of the foreigner need us, for they hang betwixt and between—alas! many of them have learned to look down upon their parents, along with their ideals and religion, as unworthily foreign—and then they find that they themselves are still considered outside the American pale. Such is the tragedy of many a home in

all parts of the United States. We may pity the parents, but we tremble for the children.

What is needed for the sons of the foreigners is the fellowship of the best Americans who will bring about their nurture in the Christian religion and the re-establishment of mutual respect in the home. This is partly what we mean when we state in the new picture booklet *Friends, Not Foreigners*. "The practical plan" [for our Church people] "has just two parts, the practice of Christian brotherhood and the fostering of foreign ideals."

The natural way in which our parishes are carrying out this "plan" for the sons of the foreigner is to hunt them out and minister to them just the same as to the sons of older stock Americans. Where, however, there exist parishes of Old World Churches, in these exceptional

THE SPIRIT OF MISSIONS



SWEDISH CONFIRMATION CLASS, ST. BARTHOLOMEW'S CHAPEL, NEW YORK
Over thirty thousand of our Church people were brought up in our Swedish parishes. This work has the advisory supervision of Dean Hammarskold under the Foreign-Born Americans Division

cases our way is to persuade the children to stick to them and help the Churches to adopt methods to make them stick.

At least one thousand of our parishes have seen this vision of missionary opportunity and are fulfilling it. What of the others? The pictures on these pages, and some in the pictorial section, give a few of the instances of what our Church is accomplishing among children sprung from forty-four different races.

We suggest the following simple test of whether your parish is fulfilling its responsibility. Find out from the teachers what nationalities are represented in the public school near your parish church and then find out what nationalities are represented in your Sunday School.

The Girls' Friendly Society is doing its part. With a special national secretary to lead it is reaching thousands of girls

of variegated racial extraction. We earnestly call upon the other Church organizations to do likewise, and especially the Young People's Fellowship League—it is young people over sixteen years of age of foreign extraction who are oftenest left out in the cold.

Now all this is in no wise extraordinary. It is, or ought to be, an obvious part of ordinary parish life. If every parish, every priest, every man, woman, boy and girl of the Church would but catch this vision of Christian fellowship and service to the neglected and misunderstood son of the foreigner, what a vast work would be accomplished for God and country. To whom will the Lord say on the Day of Judgment "I was a stranger and ye took me in"? These "strangers" are our fellow citizens and the school-mates of our children.

Why Christianity Gains in Balbalasang

Young priest violates mission rules in the Philippines by going alone to isolated mountain station where without experience he makes good

By the Rev. Benson Heale Harvey

Canon missionary in the Cathedral of St. Mary and St. John, Manila, P. I.

LAST FEBRUARY, in violation of all mission rules and regulations, the Rev. Arthur Hall Richardson, seven months out of Berkeley Divinity School, went to Balbalasang, at that time our newest Philippine station. This move was against the rules because Mr. Richardson faced several months alone in that new work. To be sure Deaconess Massey was there for a month after Mr. Richardson arrived and had been there alone for fifteen months previously, the demand for the services of our church being too insistent to be any longer denied.

Balbalasang is at least three days from Manila. The first day of travel consists of seven hours on the train and three hours in a car. The first night is spent at the Mission's Rest House at Tagudin. Early the second morning a start is made by car so that Lagangilang may be reached in time to start again after noon—this time on pony, for we are now at the end of the automobile road. The second night is spent at Baay, if we do not mind the curious gaze of the natives, or in a bamboo shelter if we prefer to sleep under the stars alone with our two cargadores and pack-horse. The

third day brings us over two *cordilleras* (mountain ranges) one 6,000 feet high, and into the Saltan valley. It is a hard journey and one welcomes the rest offered by Deaconess Massey's charming home and the nearly completed St. Paul's Church.



HOUSE OF DEACONESS MASSEY AT
BALBALASANG

Here the Deaconess lived alone for fifteen months opening a new mission among the Tinguian people

Here for fifteen months Deaconess Massey worked and lived alone, having with her for six weeks a priest who was not able to stay. During that time an attractive house was built, the lumber being chopped, hewn and planned by the Deaconess's own workmen, a flower garden developed and three temporary churches erected and torn down to make way for better ones.

To this station Mr. Richardson was sent last February. Seven months out of theological school, a lifelong resident of such highly cultured cities as Philadelphia and Burlington, he was without experience in primitive living conditions. For a month Deaconess Massey stayed on though her furlough was already a year and a half over-due. Just after she left, the Rev. F. Ziadie of St. Luke's Church, Manila, was a guest for a month at Chubb Chubb Saigon; the summer home of the rector of

St. Paul's, Balbalasang—five hundred yards up the hill, and built of *swali*. But since the middle of May Mr. Richardson has been absolutely alone. Naturally we were curious as to his progress and his health in such isolation. In July he wrote, "My mind to me a kingdom is." Each letter that came down (he dispatches and receives mail twice a month when he sends two boys forty-five miles) ended with a "cheerio" or some like phrase.

Finally, by the middle of November Bishop Mosher was able to go to Balbalasang expecting to bring Mr. Richardson out to the Sagada *fiesta*. But duty called and danger, and he was not wanting. His people were threatened by a typhoid epi-

demic and he would not leave.

So there he is. Alone. For six months he did not see one of his own race. For six months he faced problems absolutely new to him. For six months he labored to keep his own food supply on a reasonable level, and that is no easy task when most of it must come by train, truck and cargadore 500 kilometers.

And there he stays. Alone. Deaconess Massey is not due back for several months. But "A. H." carries on.

Do you wonder that our work in Balbalasang is successful? Is there not another man in the American Church who has the qualities of this young priest? We need him here and now.

Are you "it"?

Explorer Comments on Work of Bishop Rowe

A UNITED STATES SURVEY party spent last summer in mapping geographically and topographically a large, hitherto unsurveyed, territory in Northern Alaska. Gerald Fitzgerald, the engineer of the party, gave an interesting account to the Fairbanks *Daily News-Miner* of their visit to Arctic Village. During the seven seasons Mr. Fitzgerald has spent in Alaska he has mapped some 30,000 square miles. He was particularly struck by the conditions in Arctic Village, 150 miles north of Fort Yukon, where the "Bishop Rowe Chapel" has been built by the people.

Mr. Fitzgerald says: "With a great deal of labor they have erected a large building for a schoolhouse in the hope that the Government may one day send them a teacher. It happened that we were in the village on the Fourth of July. The natives wanted to know how to celebrate the day. They had a flagpole and many American flags. We taught them how to play baseball and had a regular Fourth of July.

"There are about seventy-five people

in the village. They appoint their own marshal and game warden to see that there is no violation of the game laws. The village council this year passed a law providing that no man could kill over eighty muskrats, as it was believed that the supply was being depleted. Only one man broke the law—he came in with eighty-one skins and turned the extra one over to the church.

"The village council and the chief make all the laws. The council consists of five men appointed by the minister. The chief is elected.

"No gambling or drinking is allowed in the district—and the laws are obeyed. The natives feel that they will get along better without too much contact with white people and they will be better off physically and morally if they live like their ancestors, depending largely on the country to furnish them with sustenance. The chief contact with civilization is obtained through the Church. The native minister, the Rev. Albert Trit, is appointed by Bishop Rowe and the chapel is dedicated to the Bishop."



A SURFBOAT IN CALM WATER IN LIBERIA

On a clear moonlight night it is really romantic to be traveling on a surfboat. The boys build a fire and sit around the big pot of rice and talk

Surfboat Traveling Full of Thrills

If you are a bad sailor and do not like excitement avoid travel by surfboat and wait for a steamer in Liberia

By the Rev. W. Josselyn Reed

Missionary at Cape Mount, Liberia

THOSE WHO READ the Rev. A. B. Parson's article on Liberia in the SPIRIT OF MISSIONS last May saw this sentence, "Our workers usually are forced to travel in a surfboat entailing from twenty-four hours up." That little phrase may not mean much to one who reads it, but one who has had the experience knows it means a lot.

In repairing the church at Cape Mount it became necessary for me to go to Monrovia in June, the month beginning the rainy season. I started to go overland by bicycle, but so many people discouraged me from attempting it that I decided to take a surfboat, and on a Friday morning in June at 8 a. m. I left Cape Mount for Monrovia. We had expected to arrive at Monrovia that night, but no

such luck. The boat we were in was a thirty-six-foot boat. Twelve boys to row, with two headmen or captains, composed the crew. When starting the wind was against us so the boys rowed. For about three hours they rowed, then the anchor went overboard while the boys stopped and cooked their food—the typical African *chop*—rice, fish and pepper soup. Anchor in a rough sea, in a thirty-six-foot boat, and most likely—unless you are a very good sailor—you won't want any food. I didn't.

Friday passed; the night came. We started to sail, and just when we were started the rudder broke. Here we were at sea with no rudder. The head man wanted to return to Cape Mount, but I said no, for I had been seasick for a day,

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and I didn't feel like wasting that day by having to turn back to Cape Mount. Again the sail came down and we anchored, deciding to wait till dawn and then make our plans. Sometime during the night the moon came out, and I woke up and told the boys to put the sail up and go somewhere, either to Monrovia or to Cape Mount. The second headman decided for Monrovia and we started. He used an oar and three other men used their oars when needed to keep the breeze in the sail. On we went and at about 4 p. m. Saturday afternoon we were in Monrovia. Thirty-two hours, not bad!

During the night several times we had rain. I wish you could have seen us. A German trader and myself were the passengers. We had a mattress to lie down on, and my rain coat was spread over both of us. The tarpaulin cover that they put over the cargo was also put over us. The rain came down in bucketsfull, and soon in each little crevice in the tarpaulin the rain collected. When a lot of rain got in one place, like a little pool, it would all run off in one lot when the boat rocked in the swells, and a glassful would come running down your neck, or in the middle of your back or anywhere.

Starting for Home

Tuesday I was to start back for Cape Mount, but the head of the German firm to whom the boat belonged said no, for the sea was very heavy. So Wednesday morning at 6:30 a. m. we pushed off from Monrovia and started. Outside the Monrovia bar the wind left us, and the boys rowed for about three hours. Then the breeze came. From then on we started to sail, and how we went! The boat was tilted over to one side like a racing yacht; we dipped a little water; all the crew and passengers were on the off side to keep the boat from going over and how we sailed! About the time the wind started we saw a steamer off on the horizon going the same way we were going, but she never passed

us, nor gained at all. At 6:30 p. m. we let the sail down in the bay at Cape Mount. That was a quick trip, no rain, and I could eat good *chop* all the way, but—

The worst experience of surfboat traveling was still facing me. I knew it but what was to be done. A thunder storm was brewing, the lightning was flashing, no moon, the only light the stars above, as we started through the bar. Cape Mount bar, even in daytime, is serious enough. You can imagine the feelings of the people at Cape Mount when they saw the surfboat put its sail down, saw it pass into the bar, and then it wasn't seen again. The people were all at the water-side, worried as could be.

Rudderless and Helpless

The tide was running out, we had an overloaded boat. Imagine if you can a thirty-six-foot surfboat, a crew of thirteen men, ten passengers, a large cargo of lumber, kerosene, flour and luggage! When the first big swell caught us it didn't carry us in, but the wave just took off the rudder and poured into the boat. Now a rudderless boat is bad enough in a good sea, but in an angry bar it is worse still.

Nearly three hours were spent in the bar, every minute expecting the boat to be lost and we to be foundering in the sea. Seeing the condition of the bar the first thing I did was to take my boots off, for I had heavy treking shoes on. Then I loosened my trousers and shirt, ready to go over if necessary and try to swim for it. Going through the bar we stuck on the sand. The men leaped out, captain included, and all the passengers took to oars and we started working. The tide was running out, and gradually we were going back into the bad part. Several times this happened.

One native woman was in the boat. She was in hysterics, for she had her little child with her. She would throw her arms about me and cry, "Daddy—pray." I

SURFBOAT TRAVELING IN LIBERIA

did too. But soon I got on the oars and worked also. Tired out I had to come back and sit down. "Umfa," (Vai for "father") she would cry to me—"pray." Then you could hear her say "Kamba bassa"—(Vai for "God help us"). It was surely the grace of God that did save us, for after the hard struggle with the outgoing tide, we were able to win, the men got off the bar, jumped for the oars and started to row and we were safe. I could hear the birds on the sand spit that goes into the sea crying and I knew which way I would have to swim or drift, or struggle to go. There was rejoicing when we reached land, and those of us in the boat who were Christians sang the Doxology.

When the surfboat starts from one port to another the headman, who may be a sort of medicine man himself, makes "medicine." That is, he goes through some sort of formula which is secret, so that we will have good wind. The sacrifice may be a white chicken, a white lamb, some rice, and maybe at sea they

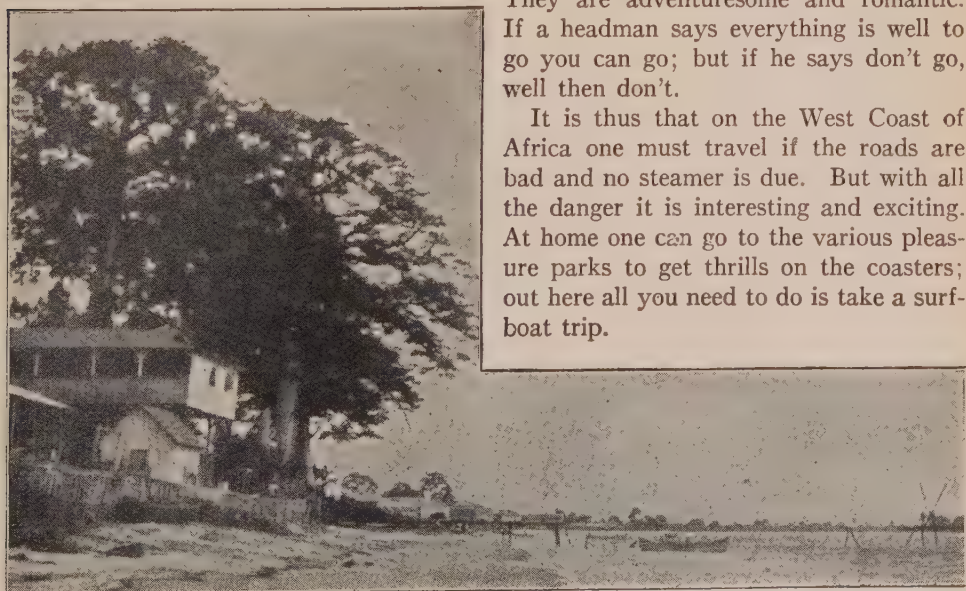
will pour some gin into the water. The offering is made not to a good spirit but to the devil. These boatmen have absolute confidence and faith in the necessity and value of this.

With this certain other rules are made. How they ever sprang up I don't know. At home it is impolite to point at anything; here, if traveling in a surfboat you point your finger, the men may get really angry with you. You must never point your finger, for then the wind may stop, but you can point your fist. You must never mention the name of a place.

I can well remember one of my first trips when I pointed at various places once or twice, asked when we would get to Cape Mount, asked if the wind was strong and so on. The men were quite angry with me, but the headman stopped them by saying, "White man can't hurt my medicine, he don't believe in it; black man is the only one who can spoil my medicine."

They are jolly men, willing to share anything they have with their passengers. They are adventuresome and romantic. If a headman says everything is well to go you can go; but if he says don't go, well then don't.

It is thus that on the West Coast of Africa one must travel if the roads are bad and no steamer is due. But with all the danger it is interesting and exciting. At home one can go to the various pleasure parks to get thrills on the coasters; out here all you need to do is take a surfboat trip.



SURFBOAT READY TO START FROM A LIBERIAN PORT

On the West Coast of Africa one must travel by surfboat if the roads are bad and no steamer is due. It is all right in fine weather!

Thirty-five Years a Bishop in China

Frederick Rogers Graves, second Missionary
Bishop in order of consecration, who has served
the Church in the Orient for forty-six years

BISHOP GRAVES is a native of Auburn, N. Y., and an alumnus of Hobart College and the General Theological Seminary. While yet a deacon he was appointed missionary to China. In the following year, 1882, he was advanced to the priesthood in China by Bishop Channing Moore Williams, and entered on his work with enthusiasm. In one of his first letters home he said, "If we can only dig deep enough we shall be able to raise the strong walls of the Church by and by."

In 1883 Mr. Graves married Miss Josephine R. Roberts, a teacher in the Mission, whose memory is revered in China. For forty-five years, as wife, mother and missionary, she gave herself unstintedly to the upbuilding of Christ's Kingdom. The rescue work she instituted among the slave girls of Shanghai is a monument to her.

Three years after his appointment Mr. Graves was preaching in Chinese, and three years later he published a commentary on Isaiah in the same language. His facility in Chinese and his executive ability led to his election as Bishop of Shanghai to succeed the second Bishop Boone. He was consecrated in St. Thomas' Church, New York, in 1893 and found himself in charge of three whole provinces in one of the most thickly populated parts of China.

From the first Bishop Graves felt that the only way to "dig deep enough" was to raise up a Chinese Church. To this end a conference of the Anglican Bishops in China was called at St. John's College, Shanghai, in 1897. Five Bishops were present at what proved to be the germ of a national Church. The conferences were

continued until in 1912 a gathering of ten Bishops, twenty-seven foreign delegates, fifteen Chinese clergy and twenty-nine Chinese laymen—at which for the first time Chinese was the official language—resolved itself into the first Synod of the *Chung Hua Sheng Kung Hui*, or Holy Catholic Church in China. A new national Church had been born in the same year with the establishment of the Republic.

At this writing the House of Bishops of the Chinese Church has a membership of one Canadian, two Chinese, four American and seven English Bishops. The House of Delegates is increasingly Chinese in its personnel, and the whole objective of our Mission in China is so to strengthen the hands of Chinese Christians that they may become a self-supporting, self-propagating body in the great family of the Church of Christ. For this Bishop Graves has devoted all his powers, and in spite of the temporary interruption to his work caused by the disturbed political conditions in China, the steadfast faith and courage shown by our Chinese Christians in the face of danger are an assurance of the firm foundations he has laid and give good hope for the future.

Further information about Bishop Graves and the work in China may be found in the *General Church Program* and in the *Handbook on China*. The latter contains a bibliography of the subject. Both books are published by The National Council and may be procured from The Book Store, 281 Fourth Avenue, New York. The Program is 50c postpaid and the Handbook 40c postpaid.

A Missionary from Liberia Visits Alaska

Sitka, one of the world's beauty spots, where once Bishop Rowe made his home, is full of historic interest and relics of Russian rule

By Henrietta Barlow

A missionary nurse, once of Alaska, now stationed in Liberia

IT MAY SEEM STRANGE to many that a missionary from Liberia, West Africa, should choose a place so far north as Sitka, Alaska, to spend a winter furlough, but having lived for ten years in Southeastern Alaska, and knowing that the climate there is the finest in America, I could not resist the lure of the Northland.

Sitka reminds one of a deserted village, with its narrow winding streets, once the favorite walks of Russian barons. There is not at this writing even a stick or stone to mark the spot where the Stars and Stripes first waved when General Jefferson C. Davis took command in 1867, after the purchase of the territory from Russia. (At the last meeting of the Alaska Legislature a few hundred dollars were appropriated to mark the place.) Stripped of everything but its beauty, it still retains here and there the names Olga, Sonia or Sergius, Baranoff's *Pushka* and the old Greek Cathedral as mementoes of its former glory.

Here every year on January sixth they celebrate the Russian Christmas, with the wonderful pictures and beautiful vestments of Old Russia, also the Eastertide, according to the Julian Calendar followed by the

Greek Church, one week later than ours.

The natives from all the nearby villages come sailing into the harbor, seven boats abreast, as they gather here for Passion Week. They sail in, singing in beautiful harmony that rivals even that of the *Volga Boat Song*. That week is kept much the same as ours, except for the *Plaschamtsa* procession on Good Friday evening. The congregation marches around the outside of the church, carrying lighted candles, following the cross-bearers and the Bishop, priest and deacon, who are robed in vestments of black velvet with silver trimmings. The bells tolling from the tower, the choir singing, and the procession make a very impressive ceremony, commemorating the carrying of the body of our Lord to the tomb of Joseph of Arimathea.

On Easter Even about half past eleven the different church societies, wearing the badges of their orders, march into the Cathedral, carrying flags and banners, and form a semi-circle under the dome, opposite the chapel of St. Michael.

On the right is the chapel of St. John and on the left the chapel of our Lady of Kazan. At midnight, as a cannon from the belfry marks the mystic hour, the bells peal and all doors of the three



THE OLD RUSSIAN CATHEDRAL OF ST. MICHAEL, SITKA, ALASKA

THE SPIRIT OF MISSIONS



SITKA, THE RUSSIAN CAPITAL OF ALASKA, AT THE FOOT OF MOUNT VERSTOVIA

This town on Baranoff Island is one of the beauty spots of the Alaskan Coast. The mountain was named Verstovia, because it was 3,500 ft. (a Russian verst) high

chapels are thrown wide open announcing "He is not here. He is risen!"

Then the service in the Russian tongue commences and lasts until three-thirty, sunrise at this time of year in fifty-eight north latitude. The vestments are of yellow and red brocade, most beautifully trimmed. At the close the congregation forms a line and all kiss the cross, held in the hands of the Bishop. Before leaving every one is presented with a gaily colored Easter egg.

Sunday and Monday following are feast days. All Russian homes hold open house. After you have made the rounds you decide that two Christmas and two Easter celebrations are quite sufficient for one year.

It was here in 1899, when Sitka was the capital, that Bishop Rowe built the first pro-Cathedral, St. Peter's by the Sea. It still rests in the same lovely

spot, with the See House, but not deserted, I am glad to say, for Mrs. Molineux is doing some splendid work. She conducts a Church school for children desiring Church teaching, and confirmation instruction. We have had a splendid Lenten Season studying about the Good Samaritan.

Standing beside the totems in the park and gazing at Mount Edgecumbe, an extinct volcano, with its snowcapped summit, Alaska's monument to Captain Cook, who gave the name in 1778, you think of the old Russian cemetery, with its trefoil crosses, and the grave of Princess Maksontoff. Then your eyes turn to the National Cemetery on the hill where the United States soldiers and sailors lie sleeping in their silent rows, and you wonder what romance and tragedy lies buried here in this one of the world's beauty spots, Sitka, Alaska.

The Spirit of Missions

PICTORIAL SECTION

Sixteen Pages of Pictures from the Field



BESSIE AND ALMA OF TANANA CROSSING, ALASKA

Tanana Crossing is one of our most isolated mission stations in the interior of Alaska. The Rev. Arthur Wright, a native Alaskan, has done most effective service here



THE INDIAN VILLAGE OF TATILLEK NEAR CORDOVA, ALASKA
Traveling is so expensive that our missionary at Cordova can only reach this village once a year. These children ought to have a school



ST. MATTHEW'S BOY SCOUTS AT FAIRBANKS, ALASKA
The scoutmaster of this troop is the Rev. Henry H. Chapman, who is temporarily helping his father, Dr. John W. Chapman, our veteran missionary at Anvik



ST. SIMON'S PARISH OF MANY NATIONALITIES AT SAN FERNANDO, CALIFORNIA
The rector, the Rev. A. H. Dexter, is American; the Crucifer is Canadian; other nationalities are Armenian, Bulgarian, English, Filipino, German, Greek, Irish, Italian and Mexican



CONFIRMATION CLASS OF MANY RACES, ST. PAUL'S, EAST ST. LOUIS
We have only one church in this growing city of factories and stockyards. The late Bishop Sherwood stands in the center beside Archdeacon Gunn, who is in charge of the church



CHILDREN OF FOREIGNBORN IN OLD SWEDES' CHURCHYARD, WILMINGTON, DELAWARE

There are many children of Roman Catholic Poles here. Fifty per cent of the boy scout troop and eighty per cent of the Girls' Friendly Society are of foreign parentage



TWO CLASSES OF HOLY TRINITY ARMENIAN CHURCH, FRESNO, CALIFORNIA

These Armenian children are the guests of the Sunday School of St. James' Cathedral and have just taken part in the morning service. Dean MacDonald stands at right in the rear



MISS FRANCES E. BARTTER AND HER MORO GIRLS AT ZAMBOANGA, P. I.
The Moros are Mohammedans and this is one of our few stations among these people. This dormitory was given by the Girls' Friendly Society of America



MISS PANFIL AND SOME OF HER ASSYRIAN GIRLS AT MOSUL
The sister of the Rev. John Panfil is helping her brother in our school at Mosul. She teaches sewing and embroidering, as well as English, but she sadly lacks equipment



SCHOOL AT BAGNEN IN THE PHILIPPINE MOUNTAINS

An outstation of Sagada. The children are doing their calisthenics at recess. Our missionary says, "How many primary grade schools at home can show such precision?" The teacher of this excellent school is Juan Capalao, a native of Bagnen and a devout Christian



CHURCH OF OUR SAVIOUR, TANANA, ALASKA, EASTER, 1927

The children are ready to present their gifts before the altar. Mrs. J. H. Foster, wife of the missionary in-charge, stands at the right. Her husband is a brother-in-law of Bishop Rowe



MITTE-BOX PRESENTATION SERVICE OF TRINITY

Bishop Moulton of Utah, who is in charge of the Missionary District of Nevada, stands on the highest step at the rear. The Junior Choir led the music at this Easter afternoon service, when Bishop Moulton confirmed a class of boys and girls



EDRAL PARISH CHAPEL, RENO, NEVADA—EASTER 1927

They all enrolled at once in the Church's work, according to the Very Rev. Allen Jacobs, to whom we are indebted for this fine picture. If these are a fair sample of Nevada's boys and girls, she must be a banner state for youth



KINDERGARTEN OF ST. AGNES' SCHOOL, KYOTO

Maintained as a training school for Japanese kindergartners. The kindergarten has proved a most effective way of reaching the mothers and fathers of Japan with the Christian message



CLERGY AND CHURCH WORKERS IN RIO AND SAO PAULO, BRAZIL

This picture was taken in the courtyard of the Church of the Redeemer, Rio de Janeiro. Bishop Suffragan Thomas sits fourth from the right in front



HEALTH CENTER AT FORT VALLEY SCHOOL FOR NEGROES, GEORGIA
This school, under the American Church Institute for Negroes, does a fine work in improving health conditions in that part of Georgia



BAHLOMAH, ONE OF OUR INTERIOR STATIONS IN LIBERIA
*Miss E. De W. Seaman opened this station some years ago and carried it on single-handed
 A dance is in progress with two "devil women" leading*



SOME SHARP CONTRASTS IN CHILD LIFE AT HOME AND ABROAD

At left a wistful little Haitien asks our aid. At right is "The Children's Corner" at Calvary Church, Syracuse, described in the current issue of "Findings in Religious Education"



THE REV. F. A. SAYLOR OF PORTO RICO MAKING A PASTORAL CALL

This is a typical home of some of the children who go to St. Andrew's Sunday School, Mayaguez, where they are responsive and eager to learn



GIVING "THE ENCHANTED GARDEN" AT AN INDIAN MISSION IN IDAHO
In contrast to the old savage life, the Mission of the Good Shepherd at Fort Hall must indeed seem "an enchanted garden" to these Lemhi children



INDIANS IN THE REPUBLIC OF PANAMA
The work of Bishop Morris outside the limits of the Canal Zone is hampered by the need of men and money. The Indian field has hardly been touched



DAILY VACATION BIBLE SCHOOL AT EPIPHANY CHURCH, KAIMUKI, HAWAIIAN ISLANDS
--Mervin Holmes, Photo, Honolulu
This is only one evidence of the splendid work Bishop La Mothe is doing in the Hawaiian Islands. Kaimuki is a suburb of Honolulu. The Epiphany Mission is under the charge of the Rev. E. S. Freeman, who has gathered a fine group of young people around him



FOUR GENERATIONS OF DESCENDANTS OF THE REV. YANG YUNG TZE. (See opposite page)
 In the center is Mrs. T. C. Liff, daughter-in-law of Mr. Yang. Among the other descendants are a grandson of Mr. Yang, who is the principal
 of the school connected with the Western Christian Zimbaro, a granddaughter whose wife has been prominent in the Young Women's
 Christian Association, a granddaughter who is a member of the Women's Missionary Society of the United States, and another who is the kindergarten
 at Boone University

Pioneers of the Church in China

VI. The Life of the Rev. Yang Yung-Tze, prepared by two of his pupils who are now clergymen and rendered into English by his grandson, the Rev. Edward Ling

This is the sixth article in a series on the pioneers of the Church in China, originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow.

IN THE EARLY days of our Mission in Central China, it was a hard thing to be a Christian and still harder to take the decided stand of a clergyman. The first Chinese to be ordained in our Central China district was my grandfather, the Rev. Yang Yung-Tze. As he had a very interesting history and left behind him a family of much usefulness to the Church and China, I will tell you something about him.

Mr. Yang in his young days was gentle in disposition, fond of his books, thrifty and simple in his manner of living. He took the examination required in the Ching dynasty and obtained the degree of *Chien Sen*. During one of the times of looting by soldiers, he lost all his possessions and went over to Hankow to start a private school as a means of support. The outstanding missionary in Hankow City was then the Rev. Griffith John, a Welshman, who came out under the London Missionary Society. Any one who joined the Christian Church in those days was persecuted by his family and often expelled from the clan. Ridicule and contempt were heaped upon converts by the neighbors and friends. In spite of all this Mr. Yang tried to

understand this new teaching and was so fully convinced of its truth that he became an earnest adherent. The stern reproach of his aged mother and the slander of his relatives not only failed to turn him aside, but strengthened his determination to be a Christian, and accordingly he was baptized by the Rev. Griffith John. Dr. John, having always admired him, secured him as teacher in the school he had started.



THE REV. YANG YUNG-TZE

When the American Church Mission first came to Hankow Mr. Yang had already been teaching in the London

Mission School for a few years. The people of the Wuhan cities, not knowing the aim of the American Church Mission in their evangelical work and the object of their school, were not willing to send their children to them to be educated.

The Rev. Augustus Hohing, the clergyman in charge of the work of the American Church Mission went to Dr. John and asked for the help of Mr. Yang. Mr. Yang boldly came over to the American Church and ably aided the Rev. Mr. Hohing in all his plans.

Mr. Yang was at first put in charge of a primary school to teach elementary pupils. Two years after the Rev. Wil-

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liam J. Boone, who later was consecrated Bishop, came to Wuchang and started a school which has since become Boone University, and Mr. Yang was appointed the teacher. But no student would enroll, though the school was opened. So Mr. Yang went around to his relatives and the people of the vicinity, explaining that the object of the school was after the classic of "Enlighten others, having enlightened thyself", and he assured them that there was no ulterior motive behind it.

The students at that time were all boarders, and the school provided them not only with tuition and books, but also with clothing and even stationery. So it was made possible for the children of the poor as well as those of the rich to come to the school. The first term began with an enrollment of fourteen students, which number was increased to over thirty in the second term.

Mr. Yang loved his students as his own sons and never was tired of teaching, so, through him, parents of many students were led to have close contact with the Church. After class hours Mr. Yang frequently called on the students' parents to explain to them the Holy Doctrine. Mr. Yang was a poet and lover of scroll writing, which ability of his served him as a good means of approach to scholars in winning them to Christ. That so many of his students afterwards went into the sacred ministry was certainly largely due to his untiring guidance.

His devotion and ability was soon noticed by Bishop Boone and in 1879 Mr. Yang was ordained to the diaconate at Shanghai. He was assigned to St. Paul's Church, Hankow. His humility and love won for him great admiration. In 1880, the following year, his second son, Hsiang Hung, was ordained deacon, so both the father and the son were chosen by God to be His ministers, and they both served Him faithfully.

Mr. Yang made a definite schedule for himself. He opened the church doors to hold evangelistic meetings in the morning, and did personal work in the afternoon. Sometimes he did preaching work until late at night, even forgetting sleep. So conscientious at work, he was popular everywhere.

St. Paul's Church grew quickly and the number of converts also increased rapidly. In less than three years there were already twenty-two confirmed Christians. Records also tell that two other schools were established by him in spite of the grave difficulties in the way. Can one refrain from admiration?

Mr. Yang was almost in his sixtieth year when he began his work in the ministry at Hankow. He devoted his last five years, heart and soul, to the work of God and peacefully passed away in 1884. At the time of his death he was so thankful to God that he composed a scroll and handed it to his children. In beautifully written Chinese characters it read: "As I lay my head on the pillow I gradually approach that World of Brightness. When I rest my hand on the 'support' (staff) I soon shall enter the Paradise of Eternity."

Mr. Yang was not only learned and talented, but also sincere and determined, so he reaped a rich harvest. His students have been successful in many fields of work—not only educational and religious, but also commercial and political. In the ministry alone twelve well known Chinese clergymen of the diocese of Hankow owe their early teaching in Christianity to Mr. Yang Yung-Tze. For four generations his descendants have been a credit to him. Among them have been men of mark in the postal system of China, in education and in Holy Orders. As we study his descendants we see the result of faith in Christ as manifested in a Chinese family. Such a family is a glory to the Church and brings stability to the Chinese nation.

Cook Book Leads to Bible in Japan

Wakasa women who come to learn
foreign cooking stay to hear about
the Bible and Christian Doctrine

By Grace Hutchins

For four years volunteer teacher in China

ON A HOT September day we traveled by train along the tideless west coast of Japan through the towns of "Dancing Crane" and "Field of Peace" to "Little Beach" or Obama, in the district of Kyoto. As we left the car, there, among the many Japanese, was the smiling face of Grace Denton, the only foreigner or English-speaking person within a distance of thirty miles.

The gracious Japanese lady who had come with her to meet the guests was Mrs. T. Yamada, wife of the rector of St. Luke's Church. With the Japanese courtesy, which makes our American ways seem brusque and crude, Mrs. Yamada carried our suitcase and ushered us out—into an automobile! We were rushed at American speed through the narrow streets of Obama, Unpin Mura, or "Cloudy Beach", to the little village of Nishizu or "Western Bay".

By a gate with tall cosmos on either side we stopped and went in. The kindergarten room before us is a large Japanese hall with windows on three sides, but it has not the pictures needed for the work with young children. A large upper room without furniture or altar is used for a weekly celebration of the Holy Communion and for the women's meetings. A little room in the corner is a temporary study for Grace Denton. The

view of pine trees, hills and bay from the windows makes the guest exclaim *kekko* (magnificent), though that word is especially reserved for the beauties of Nikko.

Until the little house is built in which Grace Denton will live she is camping out in two tiny rooms of a building nearby where the Japanese kindergartner and the Biblewoman are also living. She cannot unpack or settle her things for another two or three months. She can never speak English with anyone in this village or any of the villages to which she goes for her work. "But the foreign Auxilliary meeting in Kyoto each month, on the nineteenth, that saves my life," she explains cheerfully. "I go down for two days, see everyone and attend the meeting."



MISS A. GRACE DENTON

On her table is a Bible on top of a cook book. The women come once a month to learn foreign cooking and stay to hear a Bible talk. Then twice a month Grace Denton goes by train up the shore of the beautiful west coast to a town where she holds another cooking and Bible class, and from there back to a country village off the railroad line where the Rev. Ambrose Gring began his work twenty years ago. A bicycle would save strength, time and money in this work among the villages, but it costs thirty-five dollars even at the special rate for

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THE REV. T. YAMADA AND KINDERGARTEN OF ST. LUKE'S, OBAMA
There are over a hundred adult members of this parish which in the past has given eight priests, two Biblewomen and one catechist to the Church in Japan

Christians offered by a Christian firm in the neighborhood. The last gift from America went to buy brasses for the altar of the church.

St. Luke's Church of Obama, or of Wakasa, "Land of exuberant waters," serves the whole district. It has now one hundred and three members scattered through the villages, and in the past has given eight priests, one catechist and two Biblewomen to the Church in Japan, and has sent ten girls to St. Agnes' School in Kyoto and two to the Missionary Training School at Ashiya. The majority of the vestrymen are young, and one of them leads a meeting for young people

once a week. Another leads an English club for the young men of the village and Grace Denton meets with them regularly for conversation lessons in English, a direct result of which is an English Bible class attended by a large percentage of this group on Sundays in the Church.

Grace Denton offered for the work in Japan because she read of the need in a letter from Miss Tetlow of Fukui. Another worker now is urgently needed to learn the language and "the ropes" as Grace Denton learned them, and then to work as she is working. It is an opportunity for the keen, sincere young woman who will see beyond the difficulties.

United Thank Offering Number

THE APRIL NUMBER OF THE SPIRIT OF MISSIONS will be devoted to promoting the United Thank Offering of the women of the Church. The leading article will be written by the Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York.

The Story of Soochow Academy—Part III

Work carried on by Chinese faculty after American consul orders foreigners to leave and a class of thirty graduated before temporary closing of school

By the Rev. Henry A. McNulty

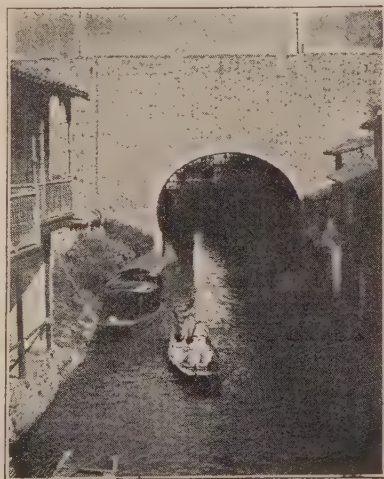
Principal of Soochow Academy for seventeen years

THE STORY OF Soochow Academy, which has been running in December and January issues of THE SPIRIT OF MISSIONS, closed last month with the graduation of twenty-four young men in June, 1926. A month after the close of school on July 28th, 1926, the Southern general Tsiang Kai-shek began his march from Canton for Hankow in central China, and on September 1st Hankow fell. So once more the fall term opened amid great excitement. On the Southern soldiers came, some along the Yangtse; some through the Chekiang province to our south. The Soochow officials said that we were safe, and begged us not even to consider closing; but all the city knew that the Southern propaganda had saturated students' and laborers' minds alike; and in talking with anyone whatsoever it was always "when" the National army comes; and never "if". At the close of the fall term there was great unrest, as the fighting was all about Hangchow, south of us.

On January 27th, 1927, word came from the American consul at Shanghai, and from Bishop Graves, to the effect that all ladies and children in the province who were un-

der the Shanghai consul's jurisdiction should be evacuated to Shanghai at once, so our school fall term ended with the men at their posts, but with the ladies all away. In January there was not one single government school running in Soochow, and our patrons were begging us to try to keep open. At a special meeting in St. John's, Shanghai, of all engaged in educational work in the Shanghai Mission, it was agreed upon to try to open the boys' school for the coming term; and with the Bishop's consent we began the spring term in the school. All was going normally in spite of the certainty now of the Southerners' coming; when on March 24th the Nanking trouble burst upon the foreign community there. At once all foreigners in the interior of the province were summoned to Shanghai; and the school had to be left.

In May the school was still running, with a committee of five of the Chinese faculty approved by the school authorities in charge, and with a majority of the boys in attendance. The members of the committee were given a fairly free hand, and were empowered to continue the school so long as they could with dig-



OLD TSAUNG MUNG WATER GATE,
SOOCHOW

Near our Mission Compound

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nity do so; at the same time it was recognized that church services and religious instruction must temporarily be placed on a voluntary basis; this and other questions meantime being left to the future to decide finally. There was trouble, but on the whole both faculty and students desired nothing so much as to be allowed to continue until the end of the term, and if possible to "make good". So, in view of the splendid spirit that the school had shown during all the troubles of the past three years, they were allowed to do what they could. They did their best under very trying circumstances and the devoted Chinese clergyman in Grace Church, the Rev. K. T. Chu, took charge of the religious life of the boys. Most of the teachers and students put up a brave fight. But still, at the close of the first act the tragic element was greatly to the fore.

Just before sailing from China last May on furlough, the writer, together with two friends, obtained the unofficial consent of the American Consulate to a day's visit to Soochow. The party was cordially received with firecrackers, with a special welcome-meeting of students, faculty and alumni, with a delicious feast and finally with the taking of the Soochow Academy group photograph which appeared in the December SPIRIT OF MISSIONS, all showing that both school and parish were kindly disposed.

At this time a number of the faculty and alumni took up with the Principal the question of the school's future and proposed certain plans, which, upon returning to Shanghai, he placed before Bishop Graves, as the committee had desired; but they were not considered feasible.

That this decision, wise as it certainly was, should have caused disappointment to the student body and to the faculty was inevitable; and the last days of the term must have been difficult ones for the faculty committee. Class work was constantly broken up to allow the students

to go out and take part in Nationalist propaganda, but the senior class, to their credit, refused to join in these agitations. The net result was that none of the ceremonies that had always in the past marked the school as a Christian institution could be carried out at the commencement. The school closed on June 25th, when thirty students received their diplomas.

During the summer the Principal's house and most of the school buildings were taken over by the Nationalist army, and in August some fifty officers and sub-officials and one hundred soldiers were living in the school. The vice-commander with his secretary and servants were occupying the Principal's house. Besides being the headquarters, the school was also housing the Division's political bureau and commissariat departments. (The latest information is that the school is now entirely unoccupied, and that, excepting for general wear and tear, the buildings have not been seriously damaged.—Ed.)

What the next act will be we simply do not know. All that we can hope for now is that with God's blessing all the good of the past years may so have stamped itself on the hearts of all concerned that in the re-opening of the school a year from now (for it has been decided that all schools of this District shall be closed for 1927-'28) there will begin another act in this drama that will bring with it no shame. The love and labors of the many Chinese and foreigners that have gone into the beginnings of Soochow Academy can surely never be lost; and so in God's hands we leave the future.

THOSE FRIENDS OF Alaska who read Miss Bartberger's touching appeal for tuberculosis sufferers at Anvik in the December SPIRIT OF MISSIONS will rejoice to know that the funds for a new dormitory have been supplied. Scholarships, however, are always needed.

The Late Deaconess Edith Hart

For twenty-one years a devoted missionary
in Hankow, China, who entered into the
rest of Paradise on December 28, 1927

By Deaconess Gertrude Stewart

*Sometime missionary in Hankow and now head of the Pennsylvania Church Training
and Deaconess House*

IT IS WITH a grateful heart for twenty-one years of close association and intimate friendship with Deaconess Edith Hart that I shall try to tell something of what her life and work meant to the various people who have felt the influence of her remarkable personality, and who have learned through her example and teaching to know and love the Master whom she loved, and in whose vineyard she has done such valiant service.

On Whitsunday, 1906, in St. Mark's Church, Washington, D. C., she was set apart to the office and work of a deaconess by Bishop Satterlee. She had just been graduated with high honors from the New York Training School for Deaconesses, and was already under appointment for work in Hankow. In August she sailed for China, on the S.S. *Manchuria*, which ran aground near Honolulu, so she had the thrill of a shipwreck as the beginning of her missionary career. An attack of ptomaine poisoning while delayed in Honolulu threatened her life, but she was spared for a great work and finally reached Hankow safely on October sixth, 1906.

During her years in China she developed the training of Bible Women until the standard was raised from that of women barely able to read and instructed in only the rudiments of the Christian Faith, to women who had an education equivalent to that required for primary school teachers, with three additional years of special Bible studies and other training for Church work. Besides this she had a course for women with still better educations. Two classes had been graduated from this course when two of the graduates were set apart as



EDITH HART, DEACONESS

deaconesses. One of these was the late Deaconess Liao, who in every way was the greatest of our Chinese women workers. THE SPIRIT OF MISSIONS for January contained a tribute to her memory by Deaconess Hart. The other one, Deaconess Han, has also done excellent work. Other graduates are qualified to be set apart as deaconesses if they so desire.

Her work among the women and children of China was vividly described by her in an article entitled *Education From the Cradle to the Grave*, which appeared in THE SPIRIT OF MISSIONS in April,

1923. Her love for the Chinese children was very beautiful, and many a boy and girl owe all their privileges of education and many happy times to her.

Deaconess Hart's home in Hankow, "The Ladies' House," where she and the other foreign women workers lived, was a center of hospitality. Her great social gifts will be long remembered by those who were privileged to attend the many mission gatherings and delightful parties which were held there. The serious side of her nature was shown in her deep devotion to our Lord. The Quiet Days for the Mission Staff were nearly always the result of her forethought and planning. Her wise counsel in many phases of the Mission work will be sadly missed.

She was a great reader and counted many famous people among her intimate friends. During all her years in China

she carried on a heavy correspondence with a large list of personal friends, and with friends of her work in China. Her letters were always a joy to those who received them and I hope a collection of these may be made and published. They are too fine to be lost to those who knew her, or are interested in the work in China.

There are many sad hearts in China as well as in America, as we realize that in this life "we shall see her face no more." But we can rejoice in her quick release from what might have been a life of great restrictions for her, and we can be comforted by the assurance that she "has fought the good fight", she has "finished the course", she has "kept the faith" and that there is laid up for her a crown of righteousness which her Lord will give her "at that day."

Brief Items of Interest

THE APPOINTMENT OF Mr. James Bolbolin as principal of St. James' School, Besao, Philippine Islands, is a most significant and hopeful indication of the change wrought by our missions in the Philippine Mountains. Mr. Bolbolin is an Igorot, a graduate of St. James' and of Trinity Agricultural School and is, we believe, the first of his race to hold such a position among his own people.



MISS BERTHA RICHARDS, Dean of the Bishop Tuttle Training School for Colored Church Women, in writing of the first class to be graduated from the School, says:

"There will be three graduates of this School in June, and we are concerned to find positions for them in the Church, if possible. The Public Welfare people are waiting for them with impatience, but two of them especially ought to find their work in the Church.

"They will be trained in modern methods of social work, case work, etc. They have studied social science at St. Augustine's, have been members of Bible classes and had practical experiences of home management under most competent instructors. They will be fitted to organize and develop Church Schools, to teach and to train teachers, to carry on clubs, and to deal with and understand the social and spiritual problems presented by the dependent and delinquent of their race. My hope is that they may secure positions in diocesan leadership or oversight. It would seem to be the training that can be used in the Church Mission of Help."



ON THE ELEVENTH anniversary of Bishop Burleson's consecration, December 14, 1927, while in attendance upon the meetings of The National Council in New York, he received a check for \$43.25 from Archdeacon Ash-

BRIEF ITEMS

ley, accompanied by the following letter, originally written in the Dakota tongue and translated by the Archdeacon:

Mr. Friend:

The enclosed check for \$43.25 is for some thing done by some members of Brotherhood of St. Andrews.

They had read in the Martin paper of the good crops obtained by whites and Indians in that locality, but here we have had no crops for two years because of no rain. However at this past season the members decided that whatever they raised, however small, from their earnings they would devote the same to help that which the Bishop may decide as the most needy object, and I am forwarding this \$43.25 to you.

For Him who would be the most pleased, and to help in the best way we have done this.

These are the names of the men who did this: Thomas Huntka, Roy Whipple, John Campbell, Felix Hemans, Harrison Goodteacher, Sam Whipple, Eugene Hoffman, Jim Goodboy, John C. Tuttle.



THE COMMITTEE appointed to carry on the active work of the Continuation Committee of the World Conference on Faith and Order has laid out a program for the distribution of information presented at the recent Conference at Lausanne. The pamphlet containing the reports received by the full Conference, from sections II, III, IV, V and VI, together with *The Call to Unity* and the *Concluding Statement* by Bishop Brent, will be sent to all the participating Churches.

A revised report on section VII, *The Unity of Christendom in Relation to Existing Churches*, will be distributed some time in January.

The American edition of the *Official Proceedings of the Conference*, published by George H. Doran, New York, price \$2.50 per copy, is about to appear. A popular book entitled *Lausanne, the Will to Understand*, by the Rev. Edmund D.

Soper, D. D., also published by the Doran Company, will be ready in February or March. Dr. Soper has been requested to prepare a pamphlet of material for discussion by local groups.



MISSIONARIES COMING ON furlough will be interested to learn that a Mission Hostel where they can pursue graduate study will be open to them at New Haven, Connecticut, beginning next fall. The Hostel is to be established in connection with the opening of the Berkeley Divinity School in New Haven and its affiliation with Yale University. A very advantageous site has been secured in proximity to Yale University and to the Berkeley Divinity School. For the present courses will be open only to men. An effort will be made to keep the expense to students at a very moderate figure. We hope in the next number of THE SPIRIT OF MISSIONS to have a full account of the Hostel. Meanwhile applications may be sent to the Rev. A. B. Parson at the Church Missions House, 281 Fourth Avenue, New York, or to Dean W. P. Ladd at Middletown, Connecticut.



THE REV. JOHN K. SHRYOCK, one of our China missionaries who is now in this country, celebrated the Holy Communion lately in the Home for Incurables in Philadelphia. "Many of the patients," he says, "could not even hold the wafer, and all the cases were hopeless. I gave a talk on our mission work in China, but of course I said nothing about contributions. Yet after the service those poor people collected three dollars for mission work and gave it to me. With their consent I bought a stethoscope for a medical student in St. John's, Shanghai, who needed it. I don't know when anything has touched me so deeply as this unasked gift from these unfortunate people."

SANCTUARY

THE CHILDREN

WHAT great value Jesus set upon the life of a little child . . . God begins with His pupils at the tenderest age. But He relies on us to cooperate.

LET US PRAY

For Christian children in every land, that they may by the guidance and the power of the Holy Spirit become wise leaders of the next generation.

For all children, in all the world; in Africa; in Asia, especially in India, and in China where the children of today will inherit a land torn by years of conflict; in Russia, in Europe, in Spanish-American countries, that the coming generation may know a peace and brotherhood we have not known.

For our own children, in school or at work; children who are homeless; children of foreign parentage with their special difficulties; children whose parents are very poor, or very rich. And especially for all teachers and schools.



HAVE mercy, O Lord, upon the children whom we commend to thy blessed care, and grant that they may learn to love thee with all their strength, and serve thee happily with all their hearts, through Jesus Christ our Lord.

Pray that the home of Nazareth may radiate its blessings of purity, love and happiness upon all the homes of our land.

That children may be brought up in the fear and love of God, and in the knowledge of the true Faith.

That parents may seek the help of the Holy Spirit in training their children.

That the happiness of home begun on earth may be fulfilled in the reunion of our Father's Home in heaven.



THANK GOD for all the homes of happiness and love, for the sacrifice and devotion of many parents, for the brightness and joy of many children's lives, for the beauty of childhood and all the blessings that we owe to the inspiration and love of home.

O BLESSED and loving Saviour Jesus Christ who at Nazareth didst reveal the beauty of perfect childhood, and in the days of thy ministry didst call the little ones unto thee and bless them, look upon the children of this Church and nation, and grant that in homes and schools sanctified by thy presence and devoted to thy glory, they may grow up in the love and fear of thee, and in the knowledge of the true Faith, through the grace of the indwelling Spirit, who with thee and the Almighty Father liveth and reigneth, one God for ever and ever.

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

- Wednesday, February 1. Afternoon and Evening, Diocesan Convention of Southern Ohio, Dayton, Ohio.
- Monday, February 6. Meeting of American Church Institute for Negroes, Church Missions House, New York.
- Tuesday, Wednesday, Thursday, February 7, 8, 9. Meetings of Departments and National Council, Church Missions House, New York.
- Monday, February 13. Dinner and address to students, Princeton University.
- Wednesday, February 15. Fiftieth anniversary of the Woman's Auxiliary of Rhode Island, Grace Church, Providence.
- Sunday, February 19—Sermon at the Annual service of the Society of the Sons of the Revolution in the District of Columbia, Church of the Epiphany, Washington.
- Friday, February 24. Garrick Theatre, Philadelphia, Lenten Service.
- Sunday, February 26. St. Stephen's College, Annandale-on-Hudson, N. Y. Dr. Bell.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

ST. ANNE'S MISSION among Mexicans on the border at El Paso, Texas, is rejoicing in its new building. Miss Aline M. Conrad, the indefatigable worker in charge writes:

"The ward is the loveliest part of the whole place. There are three large windows so it will always be full of sunshine, the beds, chairs and tables are a lovely cream color rather than the usual dead white and next spring there is to be a five foot rose garden under the windows. There is a double iron gate opening into a small patio behind which there is to be a small oratory. It consists now of but three walls and a roof and every time I look at it I can think only of the place at Bethlehem where Jesus lay."

Miss Conrad goes on to say that she

does hope they will be able soon to have an altar. She has visions of "a simple stone altar with a colorful Mexican rug." It seems as if this wish for an altar ought to be gratified. If any of our readers who are interested will write to the Rev. Dr. Burgess, the secretary for work among the Foreign-Born Americans, at 281 Fourth Avenue, he will be delighted to give them any information.



OUR ARTICLE on page 87 calls attention to one of the most important parts of our Church's so-called "foreign-born work" that for the children of the foreigner. In reality most of these are not foreign-born at all.

Let us remind all interested of the existence of a fifty-page booklet entitled: *The Immigrant Child and the Church School*. We have about a thousand copies still left, which can be obtained free of charge. Ask for leaflet No. 1528, and order from The Book Store, 281 Fourth Avenue, New York City.

THE SPIRIT OF MISSIONS

Arrivals and Sailings of Missionaries

CHINA—HANKOW

Dr. Paul Wakefield and Dr. Francis C. M. Wei, Dean of Boone University, arrived in New York December 21. Dean Wei returned to England, sailing from New York January 6.

Miss M. E. Wood, returning to the field, sailed from London December 30.

CHINA—SHANGHAI

Dr. A. W. Tucker, returning home on special leave, sailed from Shanghai January 6, due in San Francisco January 26.

JAPAN—KYOTO

Miss C. J. Neely, returning after furlough, sailed from New York January 5.

Miss H. L. Tetlow, returning after furlough, sailed from San Francisco January 13.

The Rev. J. A. Welbourn and family, returning home on furlough via Europe, sailed from Kobe November 26.

JAPAN—NORTH TOKYO

The Rev. James Chappell, returning after furlough, sailed from San Francisco January 6.

Mrs. L. C. Kellam, returning home on furlough, sailed from Yokohama December 14 and arrived in San Francisco January 12.

The Rev. N. S. Binsted, returning home on furlough, sailed from Yokohama on December 28 and arrived in San Francisco January 12.

LIBERIA

Mr. Arthur V. Wiggins, a new appointee, sailed for the field from New York, via England, December 31, due in Monrovia January 20.

The Rev. W. Josselyn Reed and family arrived in New York December 19.

PHILIPPINE ISLANDS

Mrs. Bayard Stewart, returning to the field, sailed from Seattle December 19.

Deaconess S. M. Peppers and Miss Dorothy Latham, returning home on furlough via Europe, sailed from Manila November 22.

PORTO RICO

Miss J. W. Williamson, a new worker, sailed from New York January 5.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**Changing Foreign Missions.* By Cleland B. McAfee. (New York, Revell). \$2.00.

**An Outline History of Japan.* By Herbert H. Gowen. (New York, Appleton). \$4.00.

**The Lonely Island.* (Tristan da Cunha). By Rose Annie Rogers. (Milwaukee, Morehouse). \$3.00.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for *two* weeks each. The only expense to the borrower is the payment of postage *both* ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

Teaching by Pictures

By William E. Leidt

A FEW MONTHS AGO a great motion picture was shown in New York. One evening I found myself in the midst of a laughing, joking crowd moving toward the theatre door. Two and a half hours later the picture was finished. The lights flashed up, but the audience remained seated. Then, slowly, they rose and moved silently, thoughtfully toward the doors. For several minutes hardly a person spoke. It was a striking example of the power of a forceful story pictorially well told.

Another day I passed the office of a well known around-the-world-tour agency. A crowd was gathered before the window. As I walked around them I

THE NATIONAL COUNCIL

looked to see what had attracted their attention—an attractoscope was throwing on the screen colored pictures of strange sights all over the world. A few steps further on another small gathering was looking at a pictorial news bulletin with intense interest.

There is not one of us but has experienced the power of the pictorial presentation of things, whether it be a stirring motion picture, a graphic photo of a current event, a glimpse of a far-off scene, or what not. How frequently also do we find ourselves trying to make another see a picture which has interested us. And, yet, how infrequently do we utilize this universal interest in pictures to spread the news of what our Church is doing throughout the world!

In each issue of *THE SPIRIT OF MISSIONS*, and in this issue in particular, is evidence of some of the pictorial wealth of the Church. But are the pages of this magazine to embalm this treasure or are there other ways to use these pictures especially for the benefit of those who may not see *THE SPIRIT OF MISSIONS*? What a great boon it would be to the Church if every parish and mission throughout the United States had a *Church News Bulletin Board* prominently displayed in parish house or church vestibule where a striking picture of the Church's work, frequently changed, could be shown. Each issue of *THE SPIRIT OF MISSIONS* might provide four such pictures so that the picture could be changed weekly. The full page pictures of our missionary Bishops now issued as monthly supplements, might provide one, the double page spread in the centre of each issue might furnish another, while full page illustrations either from the pictorial section or elsewhere might supply the other two. Here is a project which the Men's Club, the Brotherhood, Girls' Friendly Society, or Woman's Auxiliary might undertake as definite missionary service to the parish. The *Church News Bulletin Board*, maintained by a small committee, has untold educational possibilities.

These are but a few ways in which pictures may help you visualize the gi-

gantic task of the Church in every corner of the globe. Other uses for pictures will be suggested in a future issue. Meanwhile, if you desire more help than can be given in this short article please do not hesitate to write me.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 132.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER, *Secretary*.

THE SPIRIT OF MISSIONS

After a Year's Trial

THE REV. N. E. WICKER, JR., Rector of the Epiphany, Danville, Virginia, instituted a Parish Council a year ago and developed, through it, a worthwhile Program of Service which attracted and enlisted more members of the parish in active service than ever before. He writes as follows:

"I am thoroughly convinced that the Parish Council form of organization is most helpful. It has been the means of enlisting what I regard to be the whole available strength of the parish in extra-organizational work. We abolished all the women's organizations such as Ladies' Aid and Rector's Aid and have one

branch of the Woman's Auxiliary with eight circles, thereby having an Auxiliary of 250 women, most all of whom are taking more interest than they have heretofore done. This is not my opinion alone, but the opinion of many of the old conservatives who are suspicious of change. We are very well pleased with the results and are working harder all the time to perfect our organization. We did not start with a perfected plan—we started with as little organization as we could possibly do with and have allowed the organization to organize itself.

"The *Bulletins* of the National Council were a great help to me in making the change from a loosely organized parish to a thoroughly compact and working organization."

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

TO THE WOMEN OF THE CHURCH

THE UNITED THANK OFFERING must be complete on the day on which it is presented and the books will be closed at that time!

It is expected that the United Thank Offering Service will be held on October 11th, 1928, at the Triennial meeting in Washington, D. C.

The Scope of the Woman's Auxiliary

By Lucia H. T. Sherman

(Mrs. Harry M. Sherman, President of the California Branch)

"EVERYTHING A CHRISTIAN person does for Christ which makes the world more nearly His, has its missionary aspect—every Christian is a missionary." Thus wrote Miss Emery, in 1914 after her forty years of service in the Woman's Auxiliary, and we cannot better this as a statement of the scope of the organization as it now exists. Because, however, it has been far more a living organism than a mechanical organization, this scope has become so much greater than in the days of its beginnings, that we do well to occasionally indicate its possibili-

ties and recognize its increasing opportunities.

For a clear statement of its history and its aims nothing can improve upon the *Handbook* issued in 1923, which is invaluable to all diocesan officers; but if there are those who may not have seen the *Handbook*, let us recall the fact that the Woman's Auxiliary was originally created to assist the Board of Missions of the Church and that it did valiant work in that capacity from 1872 to 1919. In that year, the Presiding Bishop and Council (as it was then called) with its

THE NATIONAL COUNCIL

six departments, was created, and early in 1920 the Council, at the request of the Auxiliary, pronounced that body to be an Auxiliary to the Council in all its departments. The Auxiliary, however, retained its close connection with the Department of Missions, though enlarging the scope of its interest and activities. To be auxiliary, that is, to be helpful to the whole work of the whole Church! Nothing less than this is our opportunity. What a magnificent prospect, kindling mind and heart! What a sustaining thought it is that the National Council looks to the organized womanhood of the Church for help in all its departments and what a field we have when we glance over it!

"The Rector's Parish—The Bishop's Parish—The Presiding Bishop's Parish."

We must be helpful to all, and so far as we can, intelligently interested in all. This does not mean vague generalizing, but it does mean stretching our minds a bit to see the light on distant horizons, and also putting on our glasses so as to read more clearly the small print of parochial activities. It means getting a sense of proportion through information obtained from discussion groups, from reading Church papers and especially from a perusal of our indispensable SPIRIT OF MISSIONS, where all phases of the Church's work are at least touched on and where the "warfare of peace" can be counted on to give us vitalizing thrills.

How many of us realize the relation of the Woman's Auxiliary to the great task of the Church—Religious Education? How many branches plan to include in their yearly program some meetings which will give an outline of what the Church School is trying to accomplish in parish or diocese, and under what conditions? Do we know whether the material given to our children is of the best, or merely, second-rate, how it is presented to the pupils or even what the physical conditions of our schools are? Can any problem be more missionary than this?

Through the Little Helpers Department, we have a perfect channel to the hearts and minds of young mothers. Are

we making the most of this channel by giving these young women wise, up-to-date religious books on child training and psychology—with books of prayers for children in addition to their offering box with a prayer sentence? Are we furthering the efforts of our student chaplains in colleges? Are we keeping in close touch with all the Young People's movements and trying to back them when they need us? Can anything be more missionary than this?

What connection has the Auxiliary with the Social Service Department of the National Council? Do our diocesan and parish branches endeavor through their own social service committees to keep in touch with the Church's efforts on the subject of Child Labor, or the improvement of conditions in jails, or the problems of migrant agricultural workers, or factory folk?

Racial situations, always so clearly presented by the National Division for the foreign-born, press upon various communities in many ways. Auxiliary women must keep informed of the Christian way of meeting these situations.

All of these fields must be our concern if we are helpers of the whole work of the whole Church. Obviously, one group of women cannot attend equally to all, but their variety and range are so great that every woman can seek what most appeals to her and she should work as a member of the Auxiliary, definitely enrolling in it and claiming its influence and power when her activities need them.

Patterning after the National Council and the Diocesan Council, it is easy to plan for committees of all sorts, the important thing being to keep them in close touch with each other.

Coöperation, correlation, should be our watchwords. The ideal of every woman in every parish pledged to some form of service should not be impossible to realize, even though many Churchgoers are not serving and some are undertaking too many tasks. A notation on cards at the time of the Every Member Canvass would be a helpful way of adjusting this inequality. Altar guilds, choir associations, parish guilds, if made

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departments of the Auxiliary will begin to realize their membership in the whole body of the Church, so that everything done for the Rector's Parish will bear its relation to the Bishop's Parish and the Presiding Bishop's Parish and proportionate giving be a fairly simple matter.

This is entirely a question of the point of view of the rector—wherever such a plan has been successful, it is because the rector "saw" and without such vision and leadership it becomes impossible to carry out.

Organizations like the Church Mission of Help, The Girls' Friendly Society and the Guild of St. Barnabas for Nurses readily turn to the Auxiliary for sympathy and influence, knowing its affectionate interest in their endeavors, while the Order of The Daughters of the King with its motto of prayer and service can and does give great assistance in furthering plans for prayer groups, quiet days

and times for special intercession. In some parishes every Daughter is an Auxiliary member and the chapter plans the devotional part of the meetings. Small dues to the Auxiliary from every woman in the parish put her in conscious touch with the whole work and on the other hand, a recognition from the Auxiliary of the value of parish work brings out loyalty.

No enterprise for the Kingdom is too tremendous for helpful women to work and pray for—no bit of service too humble for helpful women to do, provided it has the same great objective.

The Seventeenth Century prayer of Bishop Hackett is still needed in the Twentieth Century: "Lord, lift us out of private mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace."

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE SIXTY-FIFTH Diocesan Assembly of the Daughters of the King of the diocese of Long Island was held in Brooklyn at the Church of St. Simon in October. The Rev. Herbert Covell, rector of the parish, presided and an inspiring address was given by the Rev. George P. Atwater, rector of Grace Church, Brooklyn.



AT THE MEETING of the Daughters of the King held at the time of the Provincial Synod in Rochester, N. Y., last November the members adopted as their own the *Program of the National Commission on Evangelism*. The officers for the Second Province, elected at this time, are Mrs. Charles S. Wright, Woodmere,

L. I., president, and Mrs. Jay Leiser, Brooklyn, secretary and treasurer.



THE CHAPTERS NEAR Hartford, Conn., are planning for a neighborhood meeting to be held with the Cathedral Chapter in Hartford when Mrs. Birney, the national president, will be the guest of honor and make an address.



FROM CANADA WE hear that there are several live chapters in Vancouver and three in Ontario. Ascension Chapter, Ontario, has the honor of having members serving in mission fields in China, Japan and Chile; also in their own Northwest. The proceeds of their Advent self-denial week are sent to the Girls' School of the Araucanian Mission in Chile. They have members also working in the city deaconess work and one training at the Deaconess Home.

THE NATIONAL COUNCIL

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

ON JANUARY 8, 1924, the Seamen's Church Institute of Manila was formally organized at a meeting presided over by the late Governor General Leonard Wood, who was unanimously elected honorary president. A building was rented in the Port Area and here the Institute began and is now carrying on its work—although much handicapped because of its unsatisfactory location and arrangement—until funds are raised with which to build a permanent home.

The American seaman without work in Manila is down and out. There is practically no work to be had. The law in Manila is that if a man begs by look, word or deed, and has no visible means of support and no legitimate place to sleep, he can be arrested and sentenced to Bilidid Prison for 30 days for the first offense and longer terms for each subsequent arrest. This law is strictly enforced and too often makes itself felt by our American seamen who through no fault of their own are left stranded in this port.

Since its establishment the Institute has been the only home for several hundreds of seamen who for various causes have been compelled to leave ship at Manila.

The efforts of the Institute up to the present time have been mainly directed to finding employment on ships for seamen, providing lodgings while employment is being found, sending back to the States indigent seamen as "work-a-ways" or "consular passengers", in every way helping them to regain their manhood.

The U. S. Shipping Board in Washington has promised to give all offerings taken at Church services held on board all the ships in the Admiral Oriental Line and the Pacific Mail Line, sailing from Seattle and San Francisco, to the support of this work. These offerings, together with the local financial support

available, will guarantee sufficient income to carry on this work with the exception of a chaplain's salary, which obligation should be met by the Seamen's Church Institute of America; and our purpose is to raise \$2,400 a year for the support of a chaplain.

The local government recognizing the importance of this work in Manila proposed a grant of land to the Seamen's Church Institute of Manila, contingent upon the erection of a suitable building within six months from date of acceptance of this grant. There is no port under the American flag where an Institute is more needed than in Manila, where the seaman looks to the Institute as his only friend and refuge while in this strange and unfriendly environment, where he is confronted with every temptation to go astray. Plans for a small building meeting the requirements of the local government and adequately equipped for our work have been drawn, the cost of which will be about 24,000 pesos or \$12,000. Of this amount we have in hand approximately \$3,500. It is hoped that in the near future we may find it possible to erect the building for which we have hoped so long and to accept the grant of land offered by the local government.

Manila is the first American city outside the continental boundaries to possess a Seamen's Church Institute.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

NOW THAT THE extra Christmas activities are over there is time to stop and note what has been accomplished.

Never yet has it been possible to reach the ideal of a Christmas book for every missionary. Many have been sent, however, and whenever possible, with a thought for the special interest or hobby of the recipient. A large number of books have gone direct to individual children in the mission field and in lonely places. Again, some small missions have been provided with new books to give to

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the children of the Church School. A truly new book, especially with the fascinating colored illustrations of today, is almost a revelation to the child in far-away places.

A large number of Christmas cards are sent by different C. P. C. branches direct to schools and missions. In addition to these there were bought outright 44,000 Christmas postals, each one conveying the real Christmas thought either in word or picture. In order to secure inexpensive cards with a religious significance they must be ordered several months in advance, and ordered on faith. It is a joy to report that this faith is justified, and that appeals for the price of a thousand cards, \$3.50 or \$4, met with ready response. Missions, schools, Army and Navy chaplains, and chaplains of institutions, all have their share in these cards, which are used as gifts at Christmas or distributed beforehand to those who wish to send messages to absent friends. One archdeacon is enabled to remember all his isolated people with a Christmas message.

In one diocese the C. P. C. coöperates with the chaplain in charge of institutions and arranges for the personal sending of one or more cards to every name on his list, the number of cards running up into the thousands. A like service is given in a smaller way in a few other dioceses, and only those who are deprived of the home surroundings at Christmas can realize the value of this personal greeting. So the message of good will is carried far and near to strangers and yet friends.

Church Mission of Help

MRS. JOHN M. GLENN, *President*,
Room 301, 1133 Broadway, New York, N. Y.

SOME PRACTICAL illustrations of Church Mission of Help activities in their relation to the clergy were the subject of an address given by Miss Anne E. Prophet at the last Synod in the second province. *How Church Mission of Help Can Serve the Clergy* was well explained by stories of three clients who came to Church Mis-

sion of Help in the diocese of Western New York directly from clergymen—one a problem mother, one an unmarried mother and one an educational problem. There are many of these educational problems and Miss Prophet is finding school homes for young girls referred by the clergy, girls from country districts or from city homes financially unable to keep them. Recently, three of them were from one of the Indian reservations. More and more the clergy are referring all sorts of social problems to Church Mission of Help, which in turn refers them to their proper agencies, and in this way becomes a clearing house between the clergy and the community resources.

Miss Prophet spoke of getting across to congregations a Christian viewpoint on social problems; inculcating in people a Christ-like attitude towards the individual; teaching them to differentiate between the sin and the sinner, and to act, not simply believe, Christ's attitude towards the same. In regard to the girls at Brent House, the CMH. home for girls in Buffalo, friendly as well as official visits are bearing much fruit. Brent House gives to many of its girls their first experience of home life, including a normal relationship of pastor and people which makes simpler and easier their entrance into parish life.

Miss Prophet also emphasized the fact that the workers themselves need much from the clergy, saying that the workers are their agents, laboring in a specialized field, for Christ, under our Church, and that the clergy as their spiritual leaders, must keep them spiritually fit for the task. Otherwise their work is in vain.



CHURCH MISSION OF HELP has been established in the diocese of Maryland with Miss Maria F. Martin as executive secretary and the Rev. Taggart S. Steele as president of the Board. Miss Martin received her training at the Pennsylvania School of Social and Health Work and for some time has been a member of the staff of the New York Church Mission of Help.

THE NATIONAL COUNCIL

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

ARE THERE ANY other Advanced Junior Chapters of the Brotherhood, or other groups of young people, that can equal the service of the Advanced Junior Chapter of the Church of the Good Samaritan, San Francisco? Read below a brief resume of their record, and then bring forward your data. Here it is, just as Mr. Macpherson, our Pacific Coast Field Secretary, gave it to us:

"Two members are on the vestry;

"All members visit absentees from Church School;

"Six members are servers at the altar;

"Three members are teachers of the boys' classes in the Church School;

"Three members are secretaries of divisions in the Church School;

"All members take turns ushering at church services;

"One member is president of the Young People's Fellowship;

"One member is vice president of the Young People's Fellowship;

"One member is secretary-treasurer of the Young People's Fellowship;

"One member is business manager of *The Mitre*, the parish paper;

"Two members are directors of the Junior Brotherhood Chapter of the younger boys;

"All members are on the basketball team of the Brotherhood League in San Francisco;

"All members meet regularly on the first and third Wednesdays of the month. Representatives attend all assembly meetings."

A WORD FROM BISHOP WINCHESTER

In his annual Convention address Bishop Winchester of Arkansas had the following strong word to say about the Brotherhood:

"If the women are so pushing on God's Kingdom, why can our men not do likewise? The Brotherhood of St. Andrew,

endorsed by the Church, and with marked blessing on its progress, is the spiritual organization to carry out the work of Evangelism. It is already well organized and equipped for the task. Its methods have been tried. Church Clubs are well, but these clubs need more than social features to make them effectual in building up God's Kingdom. For sixteen years I have asked that the Brotherhood of St. Andrew be put on foot in Arkansas. We have loyal laymen—Christian men in Arkansas, who stand ready to do their part. As rector, I had a Chapter of the Brotherhood in every parish of my ministry after the Brotherhood was started. And I should love to have in Arkansas an organization of men like that of the women. At a time like the present, when the Young People's Service League is coming to the front, the 'big brothers' must get in touch with the boys and help to make Churchmen of them."

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

THE GIRLS' FRIENDLY SOCIETY in America has been advocating the use of the study book, *A Church Awake*, with *Suggestions to Leaders*, prepared by the National Council. Since both of these were arranged for adults the Girls' Friendly Society had an outline for a series of four meetings for girls prepared on the same subject material, and published in the September, 1927, issue of the Girls' Friendly Society *Record* under the heading *Packing a Knapsack*. It is recommended especially for use in Advent or Lent. Additional copies of this number of the *Record* may be obtained by writing to the Girls' Friendly National Office.

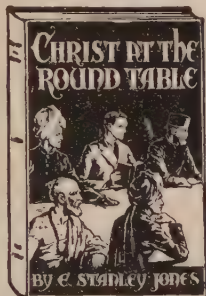
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If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer

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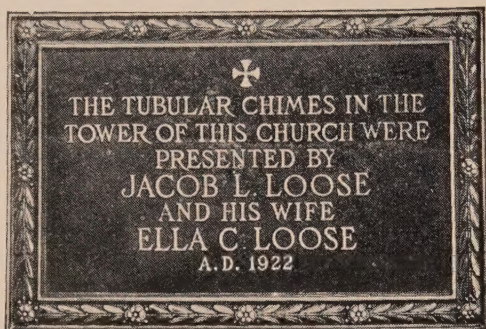


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Mary Clark Sturtevant

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WITH A PREFACE BY THE

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It has long been desired that an account of the life of Thomas March Clark, sometime Bishop of Rhode Island and Presiding Bishop of the Church, should be permanently recorded. Perhaps it has been due to the understanding among the Bishop's friends that his daughter, Mrs. Mary Clark Sturtevant, was preparing such a memoir of her father that has led to such a long delay. The bulk of the present volume is the work of Mrs. Sturtevant, the first two sections of the book being practically as she wrote them out. During the later years of the Bishop's episcopate, Mrs. Sturtevant's narrative was less full, and it has been deemed advisable to amplify it by reminiscences contributed by his friends.

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